

L

W

W
W
W
W

DIAMOND JUBILEE PAMPHLET

LICENSE

A FAILURE

PROHIBITION

UNSCRIPTURAL

WHAT IS THE REMEDY ?

By CHARLES WHITE

PUBLISHED BY

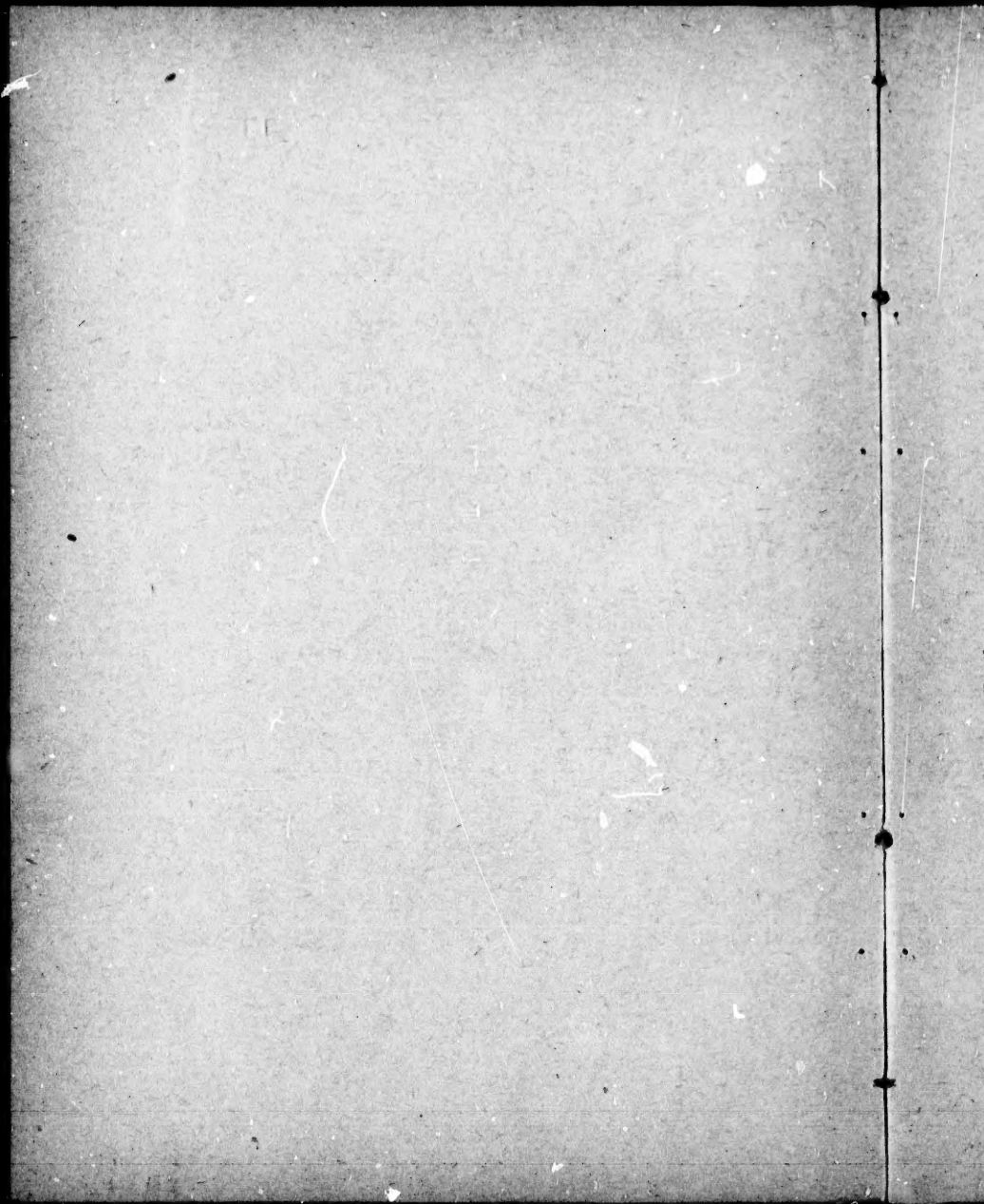
CANADIAN LITERARY-BUREAU
HAMILTON, CANADA

7733
C22

178.
W 583

Entered according to Act of the Parliament of Canada, in the year one
thousand eight hundred and ninety-seven, by CHARLES WHITE, in
the office of the Minister of Agriculture.

THIS PAMPHLET DISCUSSES
PROHIBITION AS NOW ADVOCATED,
AND LICENSE AS IT NOW EXISTS, COMPARED WITH
THE ORIGIN OF LICENSE, FIRST INSTIGATED
BY THE EVIL ONE ;
AND PROHIBITION AND LICENSE COMPARED WITH
THAT EXISTING UNDER MOHAMMEDAN
AND CHALDEAN RULE,
AND THAT OF THE APOSTACY.



License, Prohibition, and the Plebiscite.

CHAPTER I.

LICENSE IN THE CHALDEAN EMPIRE.

NEBUCHADNEZZAR, ruler of the Chaldean Empire, caused an image to be made of gold, and gathered together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces. Then an herald cried aloud, "To you it is commanded, O ye people, nations and languages, that at the time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye shall fall down and worship the golden image that Nebuchadnezzar hath set up."

To arrive at a just conclusion, let us place this law of the constitution of the Chaldean Empire,

as prefiguring the license law of the British Empire, of which we in Canada are citizens. That license law is supported by the princes, the governors, the judges, etc., of the provinces, accompanied therewith, in our case, by a burning fiery furnace of sorrow, heart-ache, poverty and tears. The golden image with us is the love of money, in the accumulations to the public treasury and private purse.

PROHIBITION IN THE CHALDEAN EMPIRE.

About forty-two years afterwards, all the presidents, the governors, the princes, the counsellors and the captains of the Chaldean Empire consulted together to establish a royal statute and to make a firm decree. They came to King Darius and said: "O king, live for ever, by thine authority make this a law of the Chaldeans, that whosoever shall ask a petition of any God or man, for thirty days, save to thee, O king, he shall be cast into a den of lions." Wherefore King Darius

signed the writing and the decree. Then these men assembled and found Daniel praying and making supplication before his God. Then these men went and made complaint to King Darius, that his authority was despised by Daniel ; whereon the king commanded that he be cast into the den of lions.

We would also, by way of proposition, place this law as prefiguring the prohibitory law, now sought by the obtaining of a plebiscite vote. We do this in order to ascertain if the men who flattered King Darius into assuming an authority over man's conscience are a prototype of the present advocates of prohibition ; and the den of lions a symbol of a semi-civilized, officialism this law would create, who might prowl after the steps of any honorable citizen who might excite their jealousy.

CHAPTER II.

THE ORIGIN OF LAW.

PRIMARILY there are but two authorities in the world, resident in two distinct personalities, from whom emanate the great cause forces—truth, and falsehood—producing the effects known as good and evil.

One, the creative cause force, author of all that is good : therefore the one to whom man's obedience in the sphere of morals alone is due, and to whom rightful authority alone belongs. This authority regulates the bounds of man's liberty upon the earth, prescribing the conditions of life, and the right of possession by a permissive and prohibitory law.

The other, the destructive cause force, and author of presumptive authority, changed the truth contained in this law into a lie, instigating in man a spirit of mistrust, accompanied by a

licentious desire for excess of power, supplanting the native love of right by the foreign and evil principle in the love of self. This love of self produces a licentious desire for, and an intemperate use of, the gifts of life and creature blessing, resulting in the evil consequences of disorder and disease, ultimating in death.

It is useful to observe here, that the explanation of the cause of death in man cannot be accounted for only by this—that is, a broken law.

Deist or infidel, when asked to explain the origin of sin and its consequences (death), fall back upon the agnostic excuse, that it belongs to prehistoric data : therefore they do not know. It is, however, repulsive to think of God, the creative cause force, and author of all that is good, to be also the author of death. To create man, with a capacity to love and to reason, to die, were too cruel and unjust. Yet man's inward experience in yearning after something he feels he has lost, the disordered state of man's existence, the defacement of

creation, were inexplicable apart from the knowledge of a once perfect order of being, both in man and the earth's creation.

It is likewise unreasonable to think that the evil suggestion, which produced such sad results, originated in man. The experience of sorrow in the human heart disproves this as being possible. Sorrow, briefly analyzed, means regret at having offended some one whom we love, and indicates the act of disobedience, causing degeneracy and death, to have been one of impulsive, rather than premeditated, thought.

The sense of moral shame in man, in hiding himself, confirms this fact. It is also reaffirmed in the pity shown him in providing a remedy for the evil done, in the promise of one who should recapture the cause lost, of which man would have been undeserving, if he had not been the dupe of a remorseless foe.

These reasons, then, establish the claim of Holy Writ regarding the usurpation of rightful authority

and the induction of presumptive authority in the world.

These two authorities, and the character of their administration, are seen in the history of time in the existence of two distinct kingdoms, or governments. One, known as the kingdom of God and divine revelation, coming from the mind eternal, conceived and perpetuated in love. The other, known as the kingdom of Satan, or the God of this world, conceived in treachery and hate, of finite origin, born of assumption, and founded upon vain tradition and philosophy of men.

This, then, briefly describes the source of all law—the true and the counterfeit. We conclude, that by the laws, permissive and prohibitory, contained in these two kingdoms, it is the duty of every man to test, by contrast, any law proposed, and only to give his sanction (by vote) to such as, both in temper and spirit, is found to be facsimile or in accord with those existing in the kingdom of rightful authority.

By the conditions thus named, the law which the advocates of prohibition of this present time seek to pass, should be tried before the plebiscite vote is taken. The quality of law, like everything else, is determined by its effects. The citizens of these two kingdoms, in their lives, prove the purity and blessedness of the laws founded upon truth, emanating from rightful authority, on the one hand; and the corrupt, immoral, and wretched effects resulting in obedience to the laws contained in falsehood and emanating from presumptive authority, on the other. One, the citizen of truth, leaving a name and work immortal and imperishable, commanding the love and admiration of the generations of men. On the other hand, the citizens of falsehood, though in many cases gifted and intelligent, were remembered with abhorrence as self-seeking, tyrannical oppressors, conscienceless, having neither fear of God nor regard for man.

This is the stamp of character which the present

And the Plebiscite. 13

license law tends to create : men leprous with lust for gain for the most part, to the disregard of the rights of those who are considered the weaker part of humanity. These are known under the tender relationship of wife, mother and sister, whose honorable duty it is every man's right to protect. Yet, under the provisions of this law of destruction, men are allured and encouraged to betray the trust these ministers of love repose in them. But while this must be admitted with regard to this law, tried by that most unanswerable test, viz., "That a good tree cannot bring forth evil fruit ; neither can a corrupt tree bring forth good fruit," it would, nevertheless, be uncharitable to deem other than that the originators of the license law were sincere, and instituted the system in the avowed interests and with a desire for the attainment of true temperance.

The proofs of the failure of this law are most deplorable, exceeding sorrowful, and past

number. Yet, after the example of that charity which rejoiceth not in iniquity but rejoiceth in the truth, we cannot think otherwise than that the advocates of prohibition are in many cases sincere. It is incumbent upon all men to most carefully consider this matter. Enormous responsibility and great interests are involved. The advocates of prohibition, therefore, must not refuse to allow the question, but must patiently inquire into the same, yes or no, as to their measure being founded upon truth ; of the possibility of a lack of discrimination regarding what they condemn ; or as to whether their zeal is born of passion rather than a just hatred of the evil so painfully present in the license law ; and whether or no their judgment has in consequence become impaired. Are they actuated or influenced by a destructive energy ? Are they a destructive force only, instead of constructive or regenerative ? We need to be careful in attempting to root out the tares of a self-loving individuality in

the evil ministrators of this law, so much mixed in fleshly relationship with the wheat of those who love truth and right, in their wives and children. In their hearts, in thousands of cases, they love those principles contained in the laws of the kingdom and emanating from the personal of the author of all good. In rooting out the one we would injure the other also; for would it not be using the Beelzebub of force to cast out the Beelzebub of wrong? No citizen of the kingdom of God can be counted on to be obedient to any law unless it possesses the quality of truth, however sincere its advocates.

These are reasonable considerations, deserving a clear and an unequivocal reply. In this period of the world's history, we are without excuse more than at any time before. Why? Because the author of the cause force, truth, has revealed to us His will, extending over four thousand years, showing in the individual, the prophet; the family, the patriarch; the community, the

nation; and lastly in Himself, in the person of Christ. He laid the refoundations of truth and rightful authority, in the body of believers known as the Church, under the administration of His apostles, guided by the Holy Spirit, therefore, perfect and infallible. Its instructions are written so plain and explicit that a wayfaring man, though a fool, or of exceeding simple understanding, need not err therein. But in order to obtain a right conception of this authoritative truth with regard to any question, we must come with a virgin mind. The Pharisees are a warning against having preconceived theories. They presumed to know, as being perfect, therefore could not learn, and prevented others also by their obstruction of the truth. A superadditionnal benefit of no small importance is that this voluminous history is written in the most copious language in the world, giving an equivalent for any word contained in the original. With these thoughts before us, united with the deep sorrow of the world from the

folly of the past, we ought to take the more earnest heed lest we make a mistake in the opposite extreme. Instead of lessening sorrow, we may aggravate it.



CHAPTER III.

PROHIBITION SHOWN TO BE UNSCRIPTURAL
—TEMPTATIONS MUST BE FACED AND
FOUGHT, AND NOT REMOVED.

THE situation is most grave and the question most pertinent. Does the prohibition now advocated accord with that found in God's kingdom? The very expression, license, bespeaks an excess of liberty and condemns it at the start. But will the other infringe upon our liberty, as contained in God's permissive law, and merely change us from one species of slavery to that of another, of fanatical and servile conditions? The author of rightful authority has solemnly warned us that He is jealous, and holds us responsible in proportion to the opportunities we possess of knowing right from wrong. Hence we need to be wary, lest the history of the children of Israel repeat itself in us ;

lest we be found, like them, to be bowing down to a golden calf of man's idealism, which, by-the-way, was a plebiscite demand. See about human ordinances, Coll. ii. 20-23.

In this matter we are treading upon hallowed ground. We are entering the holy of holies of God's presence and sacred prerogative. How great the folly to rush where angels fear to tread; to presume to dictate unrighteous terms, or allow ourselves to be deluded into a dishonorable alliance with the spirit of falsehood under the guise of truth! The words of truth state: "Ye shall walk after the Lord your God and fear Him, and keep his commandments and obey His voice," etc. "But the prophet which shall presume to speak a word in my name which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." How often we read, "And the Lord said unto Moses." Was it not because of his (Moses') meekness in inquiring of God for instruction and guidance before

taking action, that he attained the success and dignity recorded of him? Deut. xxxiv. 10, 11, 12. No prophet in ancient history rose to such eminence.

The first test we would apply to try the validity or spuriousness of prohibition of this present day, or as to its accord or variance with God's prohibitory law, is that in the present prohibitory law and in those of the kingdom of falsehood and the god of this world, compulsory service is exacted. Also in this proposed law, the articles prohibited are removed from reach and placed under control of an official vice-regency, virtually and all but in name claiming infallibility, in that they condemn private judgment. Human responsibility, freedom of will, and liberty to act, are to them subordinate: man's sovereignty and kingly right to self-government ceases. In the kingdom of God, on the contrary, voluntary or free will service is alone accepted: that which is prohibited is within reach. The nature of God's government is

seen in the existence of the tree of knowledge of good and evil, which we read was placed in the midst of the Garden of Eden. From all points it could be seen. It was deemed necessary to prove Adam's fidelity. The moral effects of good, as opposed to evil, could not be known without some such test. Virtue could not be determined to exist if temptation were removed. God created man perfect, with a capacity to love and to reason. He surrounded him also with a superabundance of blessings, to desire beyond which was sin without excuse. In the manifold goodness thus exhibited God left him the custodian of his own destiny, and appealed to his honor and gratitude for the service of obedience. But, though God was bounteous in the creative gifts, certifying His love: so also was He firm and true in the administration of justice. This He made known in the immediate expulsion of Adam from the conditions of blessedness in which he had been placed. No palliatory excuse was admitted for disobedience to a

plain and explicit command. He grades the punishment for the offense itself. Notwithstanding the fact that the temptation was most subtle, responsibility in Adam was maintained. It may also be well to observe, that evil was not necessarily in the tree of knowledge of good and evil itself ; but in allowing entrance of the elements of pride and selfishness, and giving these supremacy over the principles of humanity and love of right. Hence the destruction of perfect order in the citadel of the soul, the heart, the seat of the affections, was begun, and death was the result.

But though God's justice was inflexible, and nothing extenuating as regards the carrying out of the law for the offence committed, yet unasked justice was seasoned with mercy, in an open door of restoration to lost favor, in the gift of a new life, under conditions far more exalted than before. We see this in the promise of a new Adam, who was heralded by the name of Wonder-

ful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

God Himself became security for the reconquest of man's happiness, for the re-establishment of rightful authority, not by legal force, backed by physical force, but by an example of true temperance and righteous government in His own person. Thus we find Him not in a garden, but under extreme opposite conditions to those of the first Adam : in a wilderness, in the pains of hunger, having fasted forty days and forty nights. At this moment of dire necessity, when obedience to rule might be despaired of, and a departure from it could not be justly condemned, seeing what appeared his vantage ground, the same astute enemy who had caused the ruin of the first Adam approaches, regarding with evil mind the prostration and weakness of body expressive of the cravings of hunger. Cunningly, and possibly in assumed friendly accents, he presents his temptation, behind which was an appeal to pride and selfishness.

"If thou be the Son of God, command this stone to be made bread." To prove Himself the Son of God and to give life, was an important part of Christ's mission. But to do so, in order to save His own life (if it were possible apart from His own consent to die), He could not. He was thus placed in a dilemma: He had either to obey the conditions named by the tempter, or die with the object of His mission frustrated. Notwithstanding all these evil circumstances, His kingly decision is to await the disposition of His heavenly Father. This is evidenced in the words of his reply: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

To bring the spirit as here shown requires greater courage and wisdom than to take a city. To win men to follow this example, is to do away with the necessity of law, by making them superior to it.

The life here manifest is the resurrection and the

life to all that believe. By taking this as a model, men become a law unto themselves. The author of falsehood and assumed authority was thus beaten. Love of right was re-established over love of self. After defeating Satan and exposing his character in overthrowing his subtle designs to ensnare Him into seeking worldly honor and power by corrupt means, adroitly presented in two other temptations, we read that Christ was so weak as to necessitate the ministration of angels, in order to resuscitate life.

Satan, in his meanness, in endeavoring to draw Christ aside from the holy purpose of His life, is reflected in our present license system. The painful consequences of such meanness, witnessed in Christ's sufferings and physical weakness, is reflected in the license system. Witness the poor women and children brought by this evil force to the verge of death. And how many would die through this cruel system, ere their life's mission was fulfilled, but for the merciful visitation of

angel spirits. Inspired by a Christ-like love, they restore and sustain the life of one no one could replace, in the person of a mother, dear beyond expression to some helpless ones.

Christ's refusal to exercise creative power in the interests of self, under such extreme trial, condemns that theory which assumes that temptation and creature blessings should be removed from man's reach, as being the cause of gluttony or drunkenness. Furthermore, the government of heaven in leaving Christ to Himself under such extreme evil conditions, reaffirms against that sought for national spirit which would unduly remove away temptation. It teaches also that the cause force truth is a satisfying good, and though taken at a disadvantage by the forces of evil, is courageous of spirit and can overcome them. Its victories, so perfect, reflecting an eternity of glory to him, who by patient well-doing achieves them, give cause for us to justly regard those theorists who would remove temptation, as false friends, as

traitors to our best interests. Nay, we would regard them as less offenders against the good we possess, or that is possible within us, as an atom is to a mountain, as one who would rob us of our purse, or that which effects us for time only, as compared to those who would rob us of the right to choose and govern our own soul's concerns.

The French nation in having to pay the enormous indemnity of the Franco-Prussian war, with the sacrifice of the provinces of Alsace and Lorraine, were less losers than we would be to lose our individuality in giving up the right of personal self-government, to an enemy within our own borders.

That God intended man individually to be king and priest, and have dominion over his own actions, in the sphere of morals, is proved by the words, "The soul that sinneth it shall die." Again, "The son shall not have to bear the iniquity of his father ; neither shall the father bear the iniquity of his son : the righteousness of the

righteous shall be upon him : and the wickedness of the wicked shall be upon him."

This word also reveals to us in the great future which lies beyond, a great multitude which no man could number, dressed in white robes, emblem of purity. The question is asked, Whence come they? The answer is given. These are they who came out of great tribulation and have washed their robes and made them white in the blood of the Lamb.

These thoughts and the exhortation, " Watch and pray lest ye enter into temptation," teaches every one that life is a continual battle. The promise to him that is faithful is a sure victory. To be like dumb driven cattle, and give up our individuality, is to give up that principle of life which enables man to be crowned with glory in the attainment of deeds great and good. So soon as a man sinks his individuality to a finite or assumed authority, so soon, he ceases to be a man in the true sense of the word. He then becomes servile

to the tenets and tastes of others. No people who have renounced this principle ever attained to a greatness in science or literature. Why? Because the motive power behind thought is gone.

The citizens who are servile to Mohamed and the Koran in the prohibition of intoxicants, &c., are a monumental proof of the above assertions. Moreover, the evil passions are restrained through a servile fear, not controlled and superceded by love in the implanting of purer impulses and desires, as seen in the heroes of Christian faith. The Armenian and Indian mutiny atrocities, each being a very volcano of burning lust and Satanic passions, not only show the vicious results and worse than worthlessness of such kind of prohibition, but also the appalling blindness of those who advocate it or anything similar.

It is just to examine into the quality of literary productions, history, fiction, etc., and to prohibit such as engender unchaste and covetous desire. Such works produce in those

who feed upon such mental food a disposition and will to trespass on the rights and liberties of others. But to indiscriminately prohibit all literature because some is bad, would be expressive of the most intemperate and arrogant authority ; yet there was a time when it was deemed right to prohibit that purest of all literature, the spiritual wine of God's love to man, the Book of Books, the Bible. It was burned ; those who read it were placed in prison ; those who dared teach it were put to death. It was claimed that it should be dealt out after the manner of poison, in medicinal quantities, under a presumptive and self-constituted guardianship claiming divine appointment. That authority also instituted search officers, who savagely and ruthlessly entered into the inner privacy and hallowed sanctity of family worship, expressive of the sweetest and most blessed right of man. On the other hand, these arrogant claimants of divine authority would issue a permissive law, and license men to sin by selling

And the Plebiscite. 31

indulgences. There was then a government of extremes—one time a carnival of folly, another of torture in a penance of self-inflicting pain. The right of free access to this Book of Books, by what was termed the “common people,” would, it was said, produce sectarian strife ; due to the failure in them to discriminate between the right use of private judgment and its abuse.



CHAPTER IV.

OFFICIALISM CONDEMNED—THE PLEBISCITE
CONSPIRACY—NEGLECT OF PARENTAL
DUTY, NOT DRUNKENNESS, THE
CAUSE OF CRIME.

IT may be true that schools of theology have become numerous, mixing the poison of human opinionism with revealed divine inspired truth, and substituting the sandy foundations of the doctrines of men in creeds, in place of the simple commands of God, represented in Christ's teaching and that of his inspired apostles. Yet the expansion and freedom of thought, and the enlarged activities, with greater liberties, civil and religious, has produced a purer and nobler manhood, and is fast preparing the way for a return to those simple and easy of being understood truths, the basis of that pure unity of spirit, upon which the first congregation of believers at Jerusalem was founded.

Let us believe and hope it is a preface to the golden age of millennial happiness. It is most certainly and incalculably better than the superstitious belief of Sacerdotalism, of empty ceremony, of meaningless symbolism, of service in an unknown tongue. All these are born of an outward seeming self-denying, but of an inward and in reality self-seeking spirit ; in lust for power ; imprisoning the soul in a servile and superstitious ignorance as to the true mind of God ; directing its sight from this into miasmic forces of sin within. This paralyzes the faculties and retards the attainment of a life of virtue and of good ; of a life which would be otherwise inspired by placing before the mind the sunlight of truth and grace exemplified in the life of Him who came to bring life and immortality to light.

Compare the dark ages of this evil administration with that of the open Bible, giving birth to such men as Shakespeare, Milton, Scott, Burns, Moore and Goldsmith, and the great array of

writers of sacred song and story, giving the soul a foretaste of the paradise regained. Let us also remember that the men who prohibited the Bible, changed the truth into a lie to justify their action. The Pharisees of old, by a perverted description of the character of Him who was the embodiment of truth, raised the cry which prohibited Him the right to live, who came to give life. So these men also persuaded the unthinking multitude that they were actuated by a holy zeal for the cause of truth. The Scriptures, without reference to class or condition, invite and exhort all to search them, to inspire hope and comfort in the knowledge they impart. For any body of men to debar us from this right is an arrogant assumption.

In the face of the above history take a fresh look at our own history of license and proposed prohibition. How eminently noble stands the character of Shadrach, Meshach and Abednego, in their determined refusal to obey the order of the titled representatives of the Chaldean Empire. So does

the officialism of our own British Empire, from the commissioners, counsellors and mayors upward, stand condemned in the face of the noble conduct of these men. These officials profess to believe in that Book which teaches of a particular occasion when the severe condemnation and just judgment of Him who regards the cause of the poor, will be meted out to them in a terrible woe, for having sanctioned a law that (for the sake of money) puts the bottle to the neighbor's lips, and makes him drunken that he may discover his nakedness or poverty. It is passing strange how men can consent to be counsellors at our municipal boards and sanction the license law. That law places the price of license so high as to involve an inordinate sale, and then, men who over-indulge are punished for being drunk. The absurdity of such law is manifest and positive. It is matter for wonder that these same counsellors, members of churches, can have the audacity to address worship to the Creator and Father of all good, who cares for His creatures in

that the hairs of their head are numbered. These same men are often united in family relationship with those lives destroyed by the law, while the innocent are made to suffer in silent sorrow in the fiery furnace of hunger, cruel neglect and want.

How long will men bow down to this golden image, the love of money, the root of all evil? How long will men, conscienceless, continue to allow the public treasury and private purse to be benefitted by this mammon of unrighteousness? How long will men be regardless of that authority which teaches the golden rule of love and gratitude to God for his benefits, and loving our neighbour as ourselves, which properly means, that he should enjoy the same?

The prematurely aged and careworn faces of the sons and daughters of mankind instinctively plead for the coming of the valiant man and free, with larger heart and kindlier hand.

Who will deliver us from such stupid laws, from laws that tempt men to spend their substance in

prodigal waste? Who will help us to displace the man of sin and of cunning selfishness?

Daniel-like, these sons and daughters of mankind are looking Jerusalem-ward from the land of captivity. They are bound, so to speak, by the evil forces of the god of this world to make brick and to find their own straw—a grievous yoke so foreign to the character of the Kingdom of truth and righteousness.

Just at this time a conspiracy is formed. King Darius, in the person of the Hon. Wilfrid Laurier, is approached and requested to establish a decree, and sign the same, that a plebiscite vote be taken to prohibit such drinks from man as certain men determine are poison.

Such a decree would be but a repetition in character and spirit to that of the Chaldean Empire. Where in the history of God's government of rightful authority can be found a precedent for an act such as this? From Genesis to Revelations the reply comes all along the line, "Nowhere."

Nay, in the government of the Israelites under Moses, God's servant, while drunkenness was severely condemned and rigidly punished (see Deut. xxi. 20, 21), the right to partake of strong or fermented wine and strong drink, and enjoy the same, was positively provided for as part of God's permissive law. This we shall hereafter show.

Instead then of a fish of increased happiness and advanced liberties, this proposed law would be a serpent encolling us under more severe or more unnatural restraint, and giving more trouble than we have from existing evil forces. To carry out the law would involve a den of lions in every community of conscienceless officials, of savage instincts, who would pry into the houses of any persons suspected of having more than they consider he should have of what they decide as poison.

One of the great charter rights of the children of Israel, delivered from a state of bondage, was that every man could enjoy himself under his own vine and fig tree, none daring to make him afraid.

The Englishman's home is his castle. How the heroic spirit of the reformation has degenerated, when men to-day propose a law that would destroy this great and glorious right ! Prohibitionists claim, in justification, that drunkenness is the cause of nearly all crime. They cite magistrates, governors of jails, and judges, as authorities for such a statement. Tennyson's words apply here—namely, "A lie that is part of the truth is ever the basest of lies." Drunkenness is a crime itself ; therefore a tributary cause or emanating from other causes : in very truth an effect of evil conditions generating a seared conscience and crimes of greater magnitude.

The eminent Judge Chase, of the United States judiciary, in tracing the history of criminals who came under his notice, found the origin, or cause of crime, to begin in a want of proper parental instruction and correction in the home life. This, and the neglect of a true reverence toward God and

His commands, is the real and primary source of all crime.

Eli's household were cut off from the honorable and sacred office of the priesthood in serving God because of his neglect of parental duty in this respect. The evil example of his sons caused the national spirit to become so corrupt that the people were easily overcome by their enemies, the Philistines. See the changed effect of Hannah's holy life upon the nation, in consecrating her son Samuel to the service of God. This life reflected in her son speedily reverses this history. Inspired by the courage of the faithful Samuel, the Israelites reconquer the Philistines and regain the territory lost (1 Sam. vii. 13). The disinterested or self-denying spirit of Hannah is also reflected in Samuel's internal rule of the people, witnessed to by God and their own verbal consent (1 Sam. xii. 34. 35.)

Thus we see the practical proof of Judge Chase's reasonable conclusions witnessed to

in living characters in the history of God's kingdom.

Another historical reference showing that forgetfulness of God is the primary cause of crime, is authoritatively set forth in Daniel's explanatory judgment upon Belshazzar's conduct and life. Not until Belshazzar had sent for the sacred vessels of gold to drink wine from, did the handwriting appear upon the wall. The vindication of God's judgment upon him for his audacious presumption is expressed in the majestic utterance of Daniel, in the words, "O thou King, the most high God gave Nebuchadnezzar, Thy father, a kingdom and majesty and glory and honor; and for the majesty that He gave him, all people, nations and languages trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and

they took his glory from him. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this. But hast praised the gods of silver and gold, and the God in whose hand thy breath is, thou hast not glorified."

The main point of the censure directed against Belshazzar was his forgetting the most high God, and His goodness in the honors given to Nebuchadnezzar his father. That forgetfulness led to a licentious and dissipated life, and, as the indications imply, an excess of wine, which deceives the heart. This instigated in him, as a Chaldean, a false national pride. With daring presumption he sent for the sacred vessels, dedicated to the service of the one holy and true God. While drinking from them he exalted the gods of Chaldea. Herein is taught, not that wine or drunkenness is the cause of crime, bringing dishonor and the downfall of men and of empires ; but the forgetting God and His goodness, and refusing to be guided by His counsel contained

in His commands. The fear of God is the beginning of wisdom. The forgetting of God is the beginning of folly.

Another startling condemnation of presumptive sin, is the instant destruction of Nadab and Abihu, the sons of Aaron. The story goes to show that these men, having been raised to the special honor of priests of God, to offer sacrifice and oblations to Him for the people, entered the holy place and God's hallowed presence while intoxicated. God's anger was thereupon kindled. With fire from heaven He destroyed them, and enjoined Moses from that time that the priests refrain from taking wine when or before going in to offer sacrifice.

This temporary prohibition does not negative the right to take wine, but enforces the lesson that under given circumstances of special and important duty, and owing to the proneness of man to err, it is dangerous to do so. The statement of a time when we may not do something implies a time when we may do it.

It is significant, further, that in the case of the Nazarite vow, when wine was peremptorily prohibited, after the conditions of the vow were fulfilled the permission to again take wine was specially mentioned (Num. vi. 20.) Furthermore, preparatory to that great and august event of God's delivering the ten commandments, and in order to bring the souls of the people into a reverend and solemnized disposition, so as to be able, properly, to receive the same ; they were commanded to sanctify themselves and a temporary prohibition was named (Ex. xix. 15).

This reveals to us the necessity of Paul's exhortation to us, to examine ourselves before we partake of the hallowed feast of Christ our pass-over, sacrificed for us. The truth here enforced is that in like manner as the marriage bond is not condemned by this temporary prohibition ; neither is wine in the former.

CHAPTER V.

GOD'S COMMANDS REGARDING STRONG WINE
OR STRONG DRINK—PROHIBITIONISTS
IN CONFLICT WITH GOD'S
AUTHORITY.

WE now come to authority, direct as well as positive, of God's commands regarding strong or fermented wine. We place this command of God sanctifying strong wine as a blessed drink to cheer the heart of man, before the falsely so-called temperance scientists with their theorized statements which decry wine fermented as poison. By skillful manipulation of some, by cunning evasion of other parts of Scripture, after the manner of the magicians of Egypt and astrolgers of Chaldea, they deceive those who are pre-disposed to

Be blind, by blinder leaders led
Into the pit of shame, and daily fed
On empty husks of sophistries and frozen custom ;
Given stones for bread.

We would prefer to be amongst those heroic spirits, who dare like Daniel, rather to stand alone, and in the language of Scripture say, let God be true and every man false. We would drive Satan, in the god of this world, with his Barrabas laws, from the earth ; laws that would rob us of our dearest rights and privileges. We would exalt Him as King and authority in our hearts, who enjoins us to rejoice in every good thing, and who withholds no good thing from those who walk uprightly (Deut. xxvi. 11).

The 28th chapter of Numbers gives us an important culminating point in the argument. In this chapter is contained the specific instruction as to the daily meat and drink offering of the Israelite. The chapter opens with the words, " And the

Lord said unto Moses," and in the seventh verse reads as follows, " And the drink offering thereof, shall be the fourth part of a hin for the one lamb ; in the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink offering." In the revised version it reads "strong drink," instead of "strong wine." Here then we find God blesses this strong wine, or strong drink, in His acceptance of it from the Israelite who offers it as an expression of gratitude to the Creator for this gracious gift in its temperate use to cheer and bless mankind.

We may add that the hallowed person of this same word, who called this offering a sweet savor unto Himself, when manifest in the flesh, placed the old wine as better than the new. He also spake of Himself as eating and drinking in contrast with John the Baptist, who came neither eating bread nor drinking wine. Again at the marriage of Cana, of Gallilee, He changed water into wine, possessing the quality of age given by

fermentation. (See Luke v. 39; vii. 33, 34, and John ii. 10).

Prohibitionists assume first, that because at the feast of the passover leaven was forbidden in the Israelites' dwellings, that fermented wine was therein condemned also. Not at all. For in the same 28th chapter of Numbers, to which we have referred, in the 17th to 22nd verses inclusive, the Israelites are reminded to observe the passover. But in the 23rd and 24th verses, immediately following, they are instructed also that during this said feast of unleavened bread they shall also continue to observe the daily sacrifice in which the strong wine, or strong drink, is required to be offered.

The question for the prohibitionist to answer is, how could they bring this strong wine, or strong drink, as an offering, if they were prohibited having it in their houses?

Second, prohibitionists also assume that because Paul referred to leaven of malice and wickedness

(1 Cor. v. 8) that it is thus condemned ; forgetful of the fact that leaven is a figure of doctrine, true or false. Thus, Christ compares His kingdom to leaven in one place (Matt. xi. 35) and condemns the leaven of the Pharisees in another (Matt. xvi. 6). This latter leaven Paul, no doubt, had in his mind when he wrote to the Corinthian church. Furthermore, F. R. Lees, probably the most honored of these so-called temperance scientists, in his comments upon the passover, in trying to make out a case against fermented wine, refers to the daily oblation being offered during this feast, only at a different hour than usual ; but omits to notice that the strong wine was part of that daily service and blessed of God as a drink for man's happiness and good. By this omission the whole structure of his argument, like the temple of Dagon, falls over his head and the heads of his deluded followers. (See Kitto's Cyclopaedia, page 476).

Yet again, this same F. R. Lees on the next page, 477, destroys the very foundation of this argument,

in admitting as probable that wine was not a part of the passover service in the original. On page 236, in his comments upon leaven, he also states that there exists the same distinction between Seor and Khametz in the Hebrew, as between leaven and ferment in the English. He also states that leaven is more correctly applied to solids. He further states that it would be an obvious impropriety to speak of leavened wine. At the same time he is continually striving to make himself and others believe that fermented wine was condemned by the temporary prohibition of leaven during this feast.

Now it appears quite certain that it would be at variance with the natural order of things, which this passover was intended to keep the Israelites in mind of, for wine to have been a part of it. But admitting for the moment that it did, and that leaven did apply to wine, in this instance it can be taken, and correctly too, to teach the very reverse of condemnatory to leaven. In this feast un-

leavened bread was expressive of the sadness and heaviness of heart caused by their grievous affliction under the Egyptian taskmasters. It was the result of their being led by the corrupt unleavening forces of falsehood and pride, which had produced division in the selling of Joseph. But afterwards, humbled and influenced by the incorruptible leavening principles of truth and right, united under God's counsels, they became a courageous people, achieving victories which made their approach a terror to other nations. So that the very reverse of what prohibitionists teach from this standpoint exists, viz., that leaven signifies incorruption not corruption. The true lesson taught here is the importance of immediate action. Had the Israelites have waited for their bread to rise, Pharoah and his hosts would have prevented their escape. This important principle is seen in Peter, James and John, who, when called by Christ, straightway left their nets and followed Him.

On the other hand, Lot's wife, having an undue

regard for the things of the world, in looking back was lost.

The bitter herbs, symbol of the reproach, scourging and reviling tyranny of their cruel oppressors, unite in memorizing their painful condition of slavery in Egypt. We see in them a prefiguring of that part of Christ's life in Gethsemane, bearing the world's sorrow and the bitter cup of the world's reproach, which Christ in His agony sought if possible to pass from Him. Wine, the drink of freedom and of gladness, had no place here as regards the Israelites, for they were slaves, and, as such, fled from before their enemies, from whose power the Almighty Arm of God protected them.

Contrast this with Abraham, who, by a strategic flank movement, overcame the five kings of Elam and recaptured Lot, prefiguring Christ's victory over the powers of darkness, and the recaptivating of man. After this Abraham was met by Melchisedec with bread and wine.

Contrast also Christ's kingly endurance of suffering of body and spirit, in the pains and indignities of a concentrated cruelty, and His overcoming the same by a love so pure and true that the most hardened cannot look into it but to be softened and subdued into gentleness and love also.

Victories obtained by natural forces of godly and kingly courage, such as are presented in these two cases, may be appropriately celebrated in wine. But to celebrate by the use of wine an escape of an army protected by miracle or supernatural power, they being passive, seems altogether inappropriate.

The scriptural institution of the passover (Ex. xii.) moreover, does not mention wine as a part of the service, nor do any of the numerous references, except that of Luke in his gospel. This conflicts with the records of Matthew and Mark ; but these two witnesses, apart from the question of inspiration, being Jews, are more reliable. Nor must we omit to take into consideration the fact that in the

institution wine is not named. (See Luke xxii. 18 ; Mark xiv. 25 ; and Matt. xxvi. 29).

Luke sets forth Christ as saying, at the time of partaking the passover, "I will drink no more of the fruit of the vine, until I drink it new in my Father's Kingdom."

Matthew and Mark report Christ as saying it at the time of the institution of the Lord's Supper, and therefore after the feast of the passover had been finished. Here is a question certainly deserving investigation. We are aware from the records traditional of the custom of using wine at the passover. The question may be asked : Is Luke's an interpolation ? Was it scriptural ?

Another proof of prohibitionists being in conflict with God's authority in claiming that fermented drinks are poison is seen in Deuteronomy, the fourteenth chapter of which specially instructs, regarding clean and unclean food. It is, therefore, most important regarding drink. In it we read of God giving information as to the appointment of

places for the offering of sacrifices. His commands are, "If the said place be too far for thee, so that thou art not able to carry it, which the Lord thy God shall choose to set his name there, then thou shalt turn it into money, and thou shalt bestow the money for whatsoever thy soul desireth, for oxen or sheep, or for wine or for strong drink, or for whatsoever thy soul asketh of thee: and thou shalt eat there before the Lord thy God: and thou shalt rejoice, thou and thine household."

The question here is, what is eating before the Lord but asking God's blessing upon what we eat and drink? Another question is: Seeing it is right to ask God's blessing upon the temperate use of strong drink and rejoice in the sight of God, no matter to what extent it is abused; who, we ask, in the face of this right of choice in God's permissive law, dare prohibit it? The evils of slavery in the Southern States, brutal and abhorrent as they were, were insignificant compared to the slave-driving machinery of the license law. In its origin it was,

as we have seen, an invention of the evil one. In sympathy with the advocates of prohibition, we feel as every reasonable man must feel, that it should be abolished. Yet we do not want to substitute for Satan's license, Satan's prohibition. How many, alas ! how many license themselves to teach contrary to God's plain commands, made known by his beloved Son, to the few who truly and reverently regard the overwhelming importance of neither adding to nor taking from the truths founded by the Holy Spirit. Yet because of this, and that so many are deluded into an intoxicated and notional happiness of a false security, how deplorable would be its prohibition ! A thousand times we would say, let Christ be preached of contention rather than not at all.

Under the head of the phrase, "strong drink," in my family Bible dictionary, I read the following, "Beer, which was largely consumed in Egypt under the name of Zythus, and was thence introduced into Palestine. It was made of barley.

Certain herbs, such as lupine and skirret were used as substitutes for hops." This then is likely to have been the "strong drink" referred to. The abuse of these, as seen in the license law, makes them appear utterly distasteful. So the misrepresentation of Christ made Him appear the same, and He was cast out of the city. The French nation, disgusted with an apostate corrupt church, went over to the extreme of infidelity. Let us not judge anything by its abuse, by its appearance, but judge righteous judgment. Paul, the inspired ambassador of the Kingdom of truth, esteemed it good and acceptable to voluntarily renounce wine if it caused a weak brother to offend (Rom. xiv. 21). But he also stood by the law of liberty in the right of free choice found in the words ; "Let no man therefore judge you in meats or in drinks" (Coll. ii. 16). But he also cautions against taking wine in excess (Ephes. v. 18).

The temporal requirements of the Christian, given by the apostles in counsel, held at Jerusalem,

directed by the Holy Spirit, were thus expressed by the president, James. "Wherefore my sentence is, that we trouble not them, which from the Gentiles are turned to God : but that we write unto them that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." But not a word about strong wine or strong drink, although drunkenness was not uncommon then as now, as the exhortary appeals in the epistles show. Paul's admonition to the Gallacian church, and his rebuke to fallible Peter, in their adding circumcision to the simple gospel, is equally applicable to prohibition.

But it will not do to remain inactive in the face of so much suffering caused by laws based upon selfishness ; to harden our hearts like Pharoah, and enjoy a life of luxury and ease, at the expense and regardless of the sorrow of the many.

To wilfully shut our eyes to human necessity will only, ere long, launch us in a Red Sea of infamy and destruction.

The true remedy and regenerating force means the sinking of a false individuality of pride and selfishness, founded upon privileged and presumptive absolutism, heard in the claims so often expressed, "of that which is my own, I can do what I like with." Moses, in losing his life as a ruler in Egypt, attained a nobler individuality by choosing to suffer with the wrong and oppressed. In the honor he then received from God and the gratitude of the people, the momentary and passing pleasures of sin and worldly honor are indeed paltry. The reward of this self-denial is the eternal consciousness of having been a medium in winning men from a state of slavishness to a state of kingly self-government.

Again, true absolutism, surrounded by myriads of pure spirits eager to render him service, Christ laid aside with all the glory and honor pertaining thereto. He made Himself of no reputation, became a co-worker with humble, plain fishermen, and instructed them in the principles of a national-

ism which united all classes into one dignified brotherhood, temporal and spiritual. In Acts, chapter iv. 32, it is seen that the citizens of this, the highest standard of true self-government known, and which is to be perpetuated in heaven, were all of one heart and one mind, resulting from the love they had to Him who was their head. There was no false authority, no dissent from His simple commands. Each one's interests were naturally assimilated in the whole, yet free, forming a commonwealth. This spirit is happily becoming manifest now in the world.



CHAPTER VI.

**WHAT IS THE REMEDY?—A TRUE NATIONAL-
ISM—PERTINENT QUESTIONS FOR PRO-
HIBITIONISTS—THE COMING
MILLENNIUM.**

The question of questions, once asked by Pilate, "What is truth?" was never, in the history of the world, more appropriate than now, with regard to the remedy for our present evils. Intellectualism in theology will not do. Man is a three-fold being—spiritual, intellectual and physical. The true redeeming power of our prophetic vision is a nationalism that will not only instruct in the right direction of the wonderful faculties contained in this triunal organism, but will also provide for a reasonable and just enjoyment of the same; otherwise they will seek untoward paths of their own, and these grand and noble affections will run riot, misguided by a sordid money power. Viewing the life of the people to-day, we see the

price of labor decided, not by law, but by an irresponsible despotic power, without the right of appeal, and to which necessity compels submission. The people, also, have to pay toll so frequent, direct and indirect, for what they receive of goods, that, in many cases, they have barely sufficient for even the necessities of life. What wonder that many deny themselves these, and seek solace in inebriation? But for these untoward conditions, how many lives might otherwise be examples of nobleness and goodness?

When we consider that wealth, sifted down to its true source, is due to the provisions of nature and the industry of the people, and then view the pyramids of wealth in the amassed fortunes due to privileged laws or conditions—pampered luxury on the one hand, and cold and nakedness on the other—we ask, how long, how long? The answer, from the history of the past, affirms that the Red Sea danger line of a retributive justice is not far distant, unless a change is made.

The text of the matter is, that inasmuch as Christ, standing before Pilate, was the embodiment of truth, and therefore a complete answer to his question: so also a nationalism founded upon the pure example and teaching of His (Christ's) life, can alone constitute an infallible remedy for these present evils. We shall then have His personality brought before us, reflected in His followers, forming a miniature nation, and the words, "Thou that preachest to another, Thou shalt not steal, dost thou steal?"

Prohibitionists have, from platform, pulpit, and press, condemned the license system. Let us ask these Prohibitionists a few questions:

1. Is there such a thing as licensed preaching, where human theology and divine revelation are poured out to thirsty souls, intoxicating them with a false hope and a delusive joy?
2. Is there such a thing as spiritual drunkenness, condemned by the word of God?
3. Are there any spiritual ideal Christs founded

upon creeds ; and does the worship of these constitute idolatry, the same as that of the worship of a material god ?

4. Does the Babel of contradictory creeds now existing, towering heavenward, find their prototype in the confusion of tongues ?

5. Is not the temporal life of any people a reflection or counterpart of the spiritual ?

6. Are universities breweries in a spiritual sense ?

7. Is not the history of one period repeated in another ; and do we not see to-day Christ in suffering humanity nailed to a cross of agonizing conditions between these two evil forces ?

It is safe to affirm that Prohibitionists are, without exception, members or adherents of one or other of the various churches of Christendom. They constitute an influential part of the nation.

It is certain that no remedy would be good or practicable apart from the goodwill of the people to carry it out.

Upon Prohibitionists, therefore, rests a grave

responsibility in the acceptance or refusal of a government assuring safety from all evils.

These things considered, the next question is, What does the word Church mean? We find it is derived from the word, Ecclesia. This word means, in the original and scriptural sense, "The called out ones," a chosen generation, a royal priesthood, an holy nation, a peculiar people, rendering obedience to one master only, the Christ of the Scriptures, who taught that it was wrong to assume to be or to call any man father or master in a spiritual sense.

In the Ecclesia of the Christ of the Apostles, the titles of to-day, requiring a servile obeisance, were not to be found; but a spirit of self-abnegation, generating a pure, sincere feeling of brotherly regard, in practice recording that wealth due to the provisions of nature and industry should be attained and enjoyed equitably by all. The conquests they achieved were not by seeking legislative favor, nor with swords and guns, but by appeals to the af-

fections and reason, in presenting and expounding the facts of majesty and grandeur in the life of Christ, God in man, and suffering for the same.

The voice of the Spirit which directed and controlled the miniature national life herein contained, as also that of the Mosaic history, teaches that the Prohibitionists with their powerful influence (who have in solemn conference acknowledged the invalidity of division) should join in setting aside spiritual and intellectual pride in the broad way of any church. In sincerity and truth they should seek the narrow way symbolized in the words, One Faith, One Lord, One Baptism.

Then Government control and direction, in the interests of morality and temperance, would naturally follow. Then all kinds of intemperance and self-indulgence would be shamed out of sight.

The history of the Christian nation herein recorded, of the Mosaic history, and the days of innocence of our first parents, all of peace and blessedness, with but one authority and head, the Divine,

all accord this to be the only true regenerative force.

The battle of rightful authority and the overthrow of presumptive authority at the Red Sea, as also that of the cross, are solemn warnings to all, but in an exceptional manner to Prohibitionists. Will they not remember the Pharisees, custodians of the sacred oracles? Those oracles taught them regarding Him who was the way, the truth, and the life. In pride of spirit those Pharisees of old excited the people to ridicule and to reject the Christ. Was it not a strange paradox that by a seeming great victory those Pharisees brought upon themselves an overwhelming and humiliating defeat? Will Prohibitionists not reverse this history with regard to themselves? Will they not aid in raising the blood-stained royal standard of truth and righteousness, upon which is written in pure letters of white, Glory to God in the highest and on earth peace, good will toward men?

Such action would inaugurate the greater refor-

mation, the golden age of the millennium. But to
attain this, in the words of Dr. Holland,

“ The age wants heroes—heroes who shall dare
To struggle in the solid ranks of truth,
To clutch the monster error by the throat,
To bear opinion to a loftier seat,
To blot the error of oppression out,
To lead a universal freedom in.”



tion,

but to

re